April 3
1941

Millennial Star

The First Vision

Vol. 103, No. 14 Thursday, April 3, 1941

POETRY

PREPARATIONS

Yet, if His Majesty, our sovereign lord,
Should of his own accord
Friendly himself invite,
And say, "I'll be your guest tomorrow night,"
How should we stir ourselves, call and command
All hands to work! "Let no man idle stand!"

"Set me fine tables in the hall:
See they be fitted all;
Let there be room to eat
And order taken that there want no meat.
See every sconce and candlestick made bright,
That without tapers they may give a light."

"Look to the presence: Are the carpets spread,
The dazie o'er the head,
The cushions in the chairs,
And all the candles lighted on the stairs?
Perfume the chambers and in any case
Let each man give attendance to his place!"

Thus, if the King were coming, we would do;
And 'twere good reason too;
For 'tis a duteous thing
To show all honour to an earthly King,
And after all our travail and our cost,
So he be pleased, to think no labour lost.

But at the coming of the King of Heaven,
All's set at six and seven;
We wallow in our sin,
Christ cannot find a chamber at the inn.
We entertain Him always like a stranger,
And, as at first, still lodge Him in the manger.

—Anonymous.

THOUGHT FOR THE WEEK:

Even if you are on the right track, you will be run over if you sit there

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come.—Isaiah 57: 1.

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★

THIS WEEK'S COVER

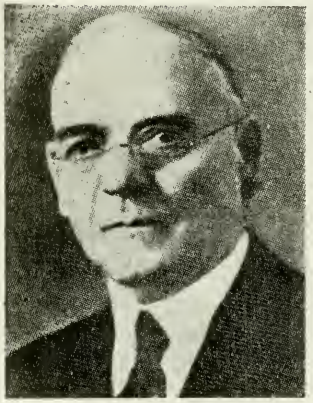
"O how lovely was the morning,
Radiant beamed the sun above,
Bees were humming, sweet birds singing,
Music ringing through the grove."

"A Marvellous Work And A Wonder"

By Elder George F. Richards

Of the Council of the Twelve

From a speech delivered at the 111th Annual Conference, October, 1940.



Elder George F. Richards

ONE of the articles of our faith reads:

> We believe that through the atonement of Christ all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

There are, I may say, two principal incentives for men to yield obedience unto the Gospel in order to obtain salvation. We may say the one is the external and the other the internal evidences of the Gospel. If we ever attain to a fulness of glory it must be by the keeping of the commandments of the Lord, by living by every word that proceedeth forth from His mouth. We must have faith in order to do so. Faith is the first principle of revealed religion, the foundation of all righteousness, and the moving cause of all action. Faith comes by the word of God. Hence we preach and teach, that men and women may have faith, that they may repent of their sins, yield obedience unto the laws and ordinances of the Gospel, and through the atonement of Jesus Christ obtain eternal life and exaltation.

The internal evidences of the Gospel are experienced by those who have received the Gospel, and they have the benefits of the external evidences as well; while those who are nonmembers of this Church have practically but the external evidences.

When I speak of internal evidences, I regard the Holy Ghost as the soul of Mormonism, and Mormonism is the Church and Kingdom of God established on the earth, with the everlasting Gospel restored in these last days.

We look at a man of fine physique and personality and admire him, but we do not know his real worth until we become acquainted with him and learn that he is a man of character, a man of integrity to truth and the principles of righteousness, and then we love him more dearly.

THE COMPANIONSHIP OF THE HOLY GHOST

People on the outside look at the Church of Jesus Christ of Latter-day Saints and admire its organization, its institutions, its accomplishments; but they have not felt as the Latter-day Saints have felt, who have embraced the Gospel and helped to make Mormonism what it is today. When a person has had faith to repent of his sins, and yielded obedience in the waters

of baptism, and had hands laid upon him by those having authoity, for confirmation to membership in the Church, and received the Holy Ghost, it is his right, through continued faithfulness, to have the companionship of the Holy Ghost with him all the time, to be, as it were, a lamp to his feet and a light to his path through life, to know the course that he should pursue, and have strength and power to pursue that course.

That is the will of the Lord, and I understand what the Lord meant, when He said: "He that doeth the will of the Father shall know of His doctrine"—it meant that very thing. Those who have taken that course in sincerity do know, by the revelations of the Lord, through the Holy Ghost, that His course is right, in accepting of the Gospel; that this work in which we are engaged is indeed the Gospel of Jesus Christ.

The scriptures tell us: "No man can say that Jesus is the Lord, except by the Holy Ghost." I bear you my testimony that I do know, by the power of the Holy Ghost, and added evidences of the Gospel, that Jesus is the Christ, the Saviour and Redeemer of the world. I feel that I know it just as well and by the same means that Peter knew, when the Saviour asked His disciples: "Whom do men say that I the Son of man am?

"And Simon Peter answered and said, Thou art the Christ, the Son of the living God."

"And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

MEN KNOWN BY THEIR FRUITS

The Saviour gave a test that people who are not members of the Church might apply in their investigation of the Gospel, particularly in regard to prophets, that they might know a true prophet from a false one. It is contained in the seventh chapter of Matthew, where He said:

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Every tree that bringeth not forth good fruit is hewn down and cast into the fire.

Wherefore by their fruits ye shall know them.

By the fruits of the Church of Jesus Christ of Latter-day Saints, its membership, we may be known as God's people, and this work as His work.

A WONDERFUL WORK

In the beginning of this work, in the days of the Prophet Joseph Smith, a wonderful work was accomplished. He laid the foundations for an ever growing and increasing organization and activities in the Church intended for the honour and glory of our Father in heaven. He was taken away in early manhood. He gave unto us the revelations of the Lord, for our guidance. At the time of his death there was but one auxiliary organiza-

tion in the Church, that of the Relief Society. That organization has become a marvellous organization. Yes, I may say it has become a marvel in the eyes of men and women within and without the Church.

It was in the days of President Brigham Young that the Sunday School organization was established. It has grown and increased until it is a mighty organization in the earth, a marvellous work and a wonder, the like of which cannot be found anywhere else.

It was in President Brigham Young's day that the Young Men's and Young Ladies' Mutual Improvement Associations were organized. Each of them has become a marvellous work and a wonder.

It remained for the administration of President John Taylor to give to the Church the Primary organization, which is another marvellous work and a wonder in the earth today.

DEVELOPMENT OF CHURCH UNDER PRESENT ADMINISTRATION

It remained for President Heber J. Grant and his administration to carry on this great work in its development, increasing the Stakes and Wards of Zion. In the days of the Prophet Joseph Smith they had but one or two Stakes, and now we have a hundred and thirty-two. They had a few Wards, and now we have more than a thousand Wards. We have Missions established, and for more than a century we have been carrying on at tremendous expense. Today we have something like two thousand missionaries constantly in the field. The expense to the Church and to the individual missionaries and their friends, valuing a missionary's time at £225 a year, reaches nearly £800,000 per annum. This gives evidence of the faith and the knowledge of the Latter-day Saints that they are engaged in God's work, and are willing to make sacrifices for its advancement in the earth.

In the days of President Heber J. Grant and his adminstration there has been organized in the Stakes of Zion a missionary system, known as the Stake missionary work of the Church; and be it known, according to the statistics of the Church, in the past two years, with fewer missionaries employed, there have been more converts made within the Stakes of Zion than in the mission field. If we compare the cost of maintaining the missionary work abroad, this work carried on at home is without practically any cost to the Church and its membership. The missionaries maintain themselves. They carry on their vocational work. They can sleep in their own beds at night, eat at their own tables, and the work goes forward—a marvellous work and a wonder, to the credit of the present administration of the Church of Jesus Christ of Latter-day Saints.

Another outstanding accomplishment in the administration of the present President of the Church is that of the Welfare work of the Church. Those of you who have read of it* must have been convinced that it is indeed a marvellous work and a

* Issues 11 and 12, Volume 103

(Continued on page 223)

What Is The Meaning Of Urim And Thummim ?

AND HOW DID THE INSTRUMENT FUNCTION ?

By Dr. Sidney B. Sperry
Brigham Young University

From the Improvement Era

A CAREFUL survey of the available literature clearly demonstrates that modern investigators are unable to explain satisfactorily the nature of certain sacred instruments used by the seers and prophets of ancient Israel. Adolphe Lods, Professor at the Sorbonne in Paris, sums up the situation when he says, "The nature of the 'ephod,' the 'teraphim,' and the 'urim' and 'thummim,' is, in fact, an obscure and controversial matter."

While still in a quandary as to the exact nature of the "ephod" and the "teraphim," the Mormon people can claim, thanks to the Prophet Joseph Smith, to know some definite facts pertaining to the nature and use of the Urim and Thummim. The literature of the Church is replete with references to the subject, as the careful student is fully aware. We shall not review it here. But there are two very interesting problems in relation to the instrument that the Prophet did not clear up for us. The first is primarily a linguistic problem, since it has to do with the meaning of the name, "urim and thummim"; the second is theological in nature and deals with the manner in which the instrument functioned. The resources of modern linguistic science may point the way to a solution of the first problem, but only a seer could give us a complete answer to the second.

The meaning usually assigned by scholars to "urim and thummim" is "Lights and Perfections." But the meaning thus assigned is far from being satisfactory to the inquiring mind. It adds little, if anything, to our knowledge of the sacred instrument and its functions. The results of modern research in the Biblical languages now enable us, however, to give a much more satisfactory explanation of the name.

Acting on a suggestion of one of my former teachers, Professor G. R. Driver of Oxford University, I turn to the Assyrian and Babylonian languages for the requisite information. Close study of Assyrian, Sumerian, and Babylonian is achieving splendid results in the field of Old Testament research, and enables us to give many convincing explanations of hitherto difficult and uncertain points. Assyrian and Babylonian are closely related to Hebrew—in fact, one scholar used to call them in my hearing "the grandparents of Hebrew." We ought not, therefore, to be surprised if certain words obscure to us in

Hebrew are readily explained with the aid of these other languages.

Assyrian contains a word "uru," "to give an oracle"; the latter in turn clearly explains the "urim" of the Hebrew. "Urim," then, means "prophecies" or "revelations." These are very satisfactory meanings and are in close accord with facts relating to the instrument as understood by the Church. The word "thummim" is a little more difficult to handle. It is probably connected with the Babylonian verb "tamu," "to speak," "to swear," "to charm." In another form this verb appears as "tummu," "to cast a spell upon," "to bewitch" a person. These meanings give some trouble, for to be of use to us we shall have to translate them from their pagan connotations into a plural noun that is compatible with the spirit of the Holy Priesthood. Put in another way, our problem is to find the prophetic equivalent of "spells," "charms," and "incantations." Perhaps one of the best illustrations of the prophetic idea is to be found in the Revelation of St. John, chapter 1, verse 10, where the beloved Apostle says, in accordance with Moffatt's rendering, "On the Lord's day I found myself rapt in the spirit." In this instance the Greek equivalent of "spirit" is the word "pneuma," which in the New Testament nearly always refers to supernatural influences acting on man from without. The reader will also find it profitable to review carefully the third chapter of the Book of Abraham. So far as the writer can determine, all of the interesting matter in this chapter was given to Abraham by means of the "urim and thummim" (see verses 1 and 4), including the extraordinary happenings mentioned in verses 11 and 12.

Thus, I, Abraham, talked with the Lord, face to face, as one man talketh with another; and he told me of the works which his hands had made; and he said unto me: My son, my son (and his hand was stretched out) behold I will show you all these. And he put his hand upon mine eyes. . . .

While enjoying this marvellous experience, Abraham was undoubtedly in an exalted condition. In both cases, in fact, John and Abraham must have been in a rapturous state in which they were oblivious to their immediate external surroundings. This condition would be the prophetic equivalent of the pagan "spells," "charms," or "incantations" referred to above. It is difficult to find single words in English that accurately express the spiritual state described. The word "manifestations" may be the one we want. "Visions" may be another close to the point.

Our "urim and thummim" therefore means "revelations and manifestations" or "revelations and visions." Even "oracles and manifestations" may be used if "oracles" is used in the proper sense described in the Doctrine and Covenants (90: 4, 5; 124: 39, 126).

Nevertheless, through you [Joseph Smith] shall the oracles be given to another, yea, even unto the church. And all they who receive the oracles of God, let them beware how they hold them. . . .

. . . your oracles in your most holy places wherein you receive conver-

sations, and your statutes and judgments, for the beginning of the revelations and foundation of Zion. . . .

I give unto him [Joseph Smith] for counsellors my servant Sidney Rigdon and my servant William Law, that these may constitute a quorum and First Presidency, to receive the oracles for the whole church.

Having established what seems to us a more satisfactory meaning for "urim and thummim" we proceed to discuss the second problem, which relates to the manner in which the instrument functioned. It may at first appear presumptuous on our part to do so in view of the fact that the Prophet Joseph Smith consistently refused to discuss the point. Let us make it clear at the outset, however, that we make no attempt to give a complete explanation. Our discussion is tentative in nature, but we hope in the general direction of the truth.

It will be remembered that the "urim and thummim" used by the Prophet was the one given by the Saviour to the brother of Jared on the mount (Doctrine and Covenants 17: 1; Ether 3: 23). That is to say, the active parts of the instrument, two celestial stones, were given to the brother of Jared.

That the stones of the "urim and thummim" were from the celestial world should be a fact of supreme importance—so it seems to us—in any attempted explanation of how the sacred instrument functioned. Somehow or other celestial material seems to have helped bridge the chasm of the unknown for ancient and modern seers. A hint as to the role played by such material is presented to us in the Doctrine and Covenants (130: 8-10):

The place where God resides is a great Urim and Thummim. This earth, in its sanctified and immortal state, will be made like unto crystal and will be a Urim and Thummim to the inhabitants who dwell thereon, whereby all things pertaining to an inferior kingdom, or all kingdoms of a lower order, will be manifest to those who dwell on it; and this earth will be Christ's. Then the white stone mentioned in Revelation 2: 17, will become a Urim and Thummim to each individual who receives one, whereby things pertaining to a higher order of kingdoms will be made known.

May we not assume, therefore, that when a seer in all humility used the "urim and thummim" he was for the time being in a mental or spiritual state somewhat analagous to that of the "inhabitants" mentioned in the revelation above? That which was unknown to him would be "manifested" or mirrored to his mind. Putting the matter in another way: The celestial nature of the "urim and thummim" enabled the seer by concentrating all of his spiritual faculties to pass into the realm of the unknown and have the truth manifested to him. Using a technical term familiar to the chemist, the holy instrument was in effect a kind of spiritual "catalyzer"—it promoted an action that otherwise could not readily go forward without its use.

It is quite evident that our explanation of how the "urim and thummim" functioned is not complete—indeed, could not be under the circumstances. We shall be well satisfied if it contributes a little to the understanding of a problem connected with the translation of the Book of Mormon. Revelation alone can give us a completely satisfactory answer.

The Latter-Day Saints' "Millennial Star"

THURSDAY, APRIL 3, 1941

EDITORIAL

Progressive Knowledge

111 YEARS AGO THIS WEEK, ON APRIL 6TH, 1830, SIX MEN GATHERED TOGETHER FOR THE PURPOSE OF ORGANISING THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS. TODAY THE STRENGTH OF THAT SAME ORGANISATION IS NEAR 900,000 SOULS, THE LARGE MAJORITY INHABITING THE UNITED STATES OF AMERICA, BUT WHOSE BALANCE OF MEMBERS ARE SPREAD THROUGHOUT THE WORLD IN NEARLY EVERY NATION OF IT . . . A GREAT PEOPLE, WHOSE INTELLIGENCE AND MENTAL AS WELL AS PHYSICAL HEALTH IS FAMED FOR ITS REMARKABLY HIGH STANDARD . . . A PEOPLE WHOSE INDUSTRIAL AND ECONOMIC DEVELOPMENT IS SO ADVANCED THAT LEADERS OF NATIONS WATCH EFFICIENT HANDLING OF PROBLEMS IN RELATION TO IT AND FIND IN SUCH TREATMENT SOLUTION TO MANY OF THEIR OWN TROUBLES . . . A PEOPLE WHOSE DEVELOPMENT IN THE ARTS PLACES THEM HIGH IN THAT FIELD . . . AND ABOVE ALL A PEOPLE WHO ATTRIBUTE ALL THEIR ADVANCEMENT TO OBEDIENCE TO THE WORD OF THE LORD REVEALED TO THEM THROUGH THEIR LEADERS IN WHOM THEY HAVE IMPLICIT FAITH.

This is PROGRESS.

And who is he who commenced this great movement?

The Man, Joseph Smith, a modern Prophet.

At first a Boy, who accepted the word of God from the Holy Scriptures literally and exhibited such simple faith that he asked, believing that he would receive, and was rewarded with a personal manifestation of the Lord Himself.

A Boy who had the courage of his convictions and who, when threatened with tar and feathers and a horsewhip if he would not deny this astounding declaration, said, "No! I cannot deny it. I know that I have had a vision and God knows that I have seen Him! It is true!"

A Youth who realised the inability of man to grapple with the problems that they had made out of Christianity and allowed himself to be taught by a Messenger of God.

A Man who accepted the divine call and responsibility of restoring to earth the Gospel of Jesus Christ in its entirety.

To say that he was a religious fanatic is easy. To attempt to prove that his works were the product of a religiously maniacal mind is impossible in the light of the fruits of his great work.

Briefly, what did Joseph Smith give to the world?

(1) He presented the idea of an anthropomorphic God, thus debunking the prevalent misconception of a vague spiritual essence, at times of immense proportions and at others infinitesimally small and wholly incomprehensible to the finite mind of man. In plain language—he testified of a God whom man could speak with "face to face"—whom man could "walk and talk with" as did the ancient patriarchs.

(2) He established the relationship of man to this Personage as being that of literal offspring, giving man the right to call Him "Father."

(3) Under guidance from this Being, he gave to the world a remarkable literary work which has consistently defied the efforts of the most learned to disprove its statements and stands second only to the Bible today in its popularity and the number of languages into which it has been translated.

(4) He introduced to the mind of man the doctrine of Celestial Marriage, giving him the assurance that the union of the sexes can be perpetuated eternally and, predicated upon obedience to certain laws, is the key to becoming even as God is.

(5) He gave to mankind a code of physical health that since its first utterance has been proved by advancing science to be correct in every detail and has shown effect upon the adherents of our sect that is indeed efficacious.

(6) Finally, he received a vision of the future life of man—when he departs this mortal existence—which is more glorious and encouraging than anything the mind of man could conceive.

Indeed, a progressive philosophy.

And this was a Man say I? Yes, according to a contemporary:

"Joseph Smith was in person tall and well built, strong and active, of a light complexion, light hair, blue eyes, very little beard, and of an expression peculiar to himself, on which the eye naturally rested with interest, and was never weary of beholding. His countenance was ever mild, affable, beaming with intelligence and benevolence; mingled with a look of interest and an unconscious smile, a cheerfulness, and entirely free from all restraint or affectation of gravity; and there was something connected with the serene and penetrating glance of his eye, as if he would penetrate the deepest abyss of the human heart, gaze into eternity, penetrate the heavens, and comprehend all worlds."

"Praise to the man who communed with Jehovah,
Jesus anointed 'that Prophet and Seer';
Blessed to open the last Dispensation,
Kings shall extol him, and nations revere."

—J. P. H.

Manners Live At Home

By Helen Spencer Williams

From the Children's Friend

SOMETHING FOR THE YOUNG FOLK

THE telephone rings, and if it is someone of our friends calling, aren't we always glad when we hear mother say, "Yes, Jane is here. Just a moment and I'll call her." Then mother, instead of standing and calling in a loud voice, "Oooo—Jane," comes to us and says quietly, "Jane dear, you are wanted on the telephone." Do we always treat brother's and sister's, mother's and father's telephone calls with the exact courtesy that we should like them to treat ours? "Yes, this is the Jones' residence. No. Jimmy isn't here. Would you like to leave a message or your telephone number?" "Yes, daddy is at home. I'll call him," or "Just a moment and I'll see." We never stand at the telephone and shout for the person wanted. Instead, we courteously say that we will call the one with whom the caller wishes to speak.

Vibrations of cheer go all through a home if, when the door is opened after we have returned from a day at school, or movie, or a journey, we call a cheery "Hello, mother dear," or a greeting to whoever is at home. We must always be as polite to all the members of our own family as we are to other people, else politeness and courtesy will not come naturally and graciously to us, but will be a sort of tacked on thing that we may forget to use when it is most needed.

There is such a thing as radio courtesy in the home, and unless we are all aware of it, we will sometimes exhibit real rudeness and selfishness. We should be near the radio when we are listening to our favourite programmes, so that it can be turned low, remembering that there may be perhaps some members of the family, and even the neighbours, who do not want to hear the same programmes we like to hear. Then, too, mother and daddy, aunt and uncle have a right to listen to their favourite musical programmes just as we like to listen to ours. It is a case of unselfishness again, isn't it, ever to be aware of the likes and dislikes of others and to see that no one is imposed upon by the selfish use of the radio.

In the evening when we are all gathered in the living room, some are studying, daddy is reading the papers, mother is sewing, and a knock is heard at the door. Aunt and uncle have come to call. Until they are seated, we children remain standing, because we know that courteous children do not sit while an older person stands. Maybe we have studying to do, or the book at hand is ever so exciting, but while our guests, and they are our guests, visit, we put books, papers and sewing aside. If there is studying that must be done, then say, "Please may I be excused, mother? I have to prepare lessons," but never do we leave the room without speaking or without saying good night to our friends, our parents, or our brother's and sister's friends. Mother or daddy never leave the room without

excusing themselves or bidding good night to our friends when they visit us.

Just as we sometimes wish that the older members of the family would leave us alone with our friends, so do parents appreciate having us excuse ourselves when their very especial friends come to chat and visit, and there is a courteous, gracious way of doing it.

We always offer to help mother or an older person on with her wrap, open doors and let sisters and mothers go first. We don't crowd past, but step aside and let the other member of the family by with an "Excuse me please," or "I'm sorry."

No one is too great to say "Please," "Thank you," "I apologise," but some are too small. If home is to be "The Best Place On Earth," and the place where "Manners Live," we must try in everything we do and say to be thoughtful, courteous and kind. In being courteous and kind to the members of our families we learn the valuable lessons of manners which will help us all through life and which will mark us as well reared, intelligent boys and girls in all we do and wherever we go.

EVACUATION:

Brother J. Camm of
9, St. Margaret's Road,
Horsforth, nr. Leeds,

informs the "Star" that he has accommodation for a Sister with one or two children who wish to evacuate from London. Will any person interested please communicate with Brother Camm directly?

BIRTH

MASON—A daughter was born to Mrs. and Mr. David Mason of the Aldershot Branch on March 12th. The child was blessed and given the name of Ann on Sunday, March 16th, in the home of her grandparents, Mr. and Mrs. Holt, at Aldershot, by Brother George F. Poole, President of the North London Branch and brother-in-law of the child's father.

DEATH

FOGG—The body of Brother George Fogg of the Rochdale Branch was recovered from the River Clyde on March 12th. He lost his life through accidentally walking into a Dock on the river during a fog. Funeral services, under the direction of President Waddington of the Rochdale Branch took place on Monday, 17th March, at the home of the deceased and at the Rochdale Chapel. Elder Ralph Burton, Missionary, spoke on the "Resurrection" and Sister Hoyle rendered a vocal solo. The interment took place at the graveyard of the Church of St. Thomas in Bury. Brother Fred. Waddington read the 25th Psalm at the graveside at the request of the Mother of the deceased, Mrs. Fogg, and the grave was dedicated by Elder A. H. Willmott, Missionary.

A memorial service was held in the Rochdale Chapel on Sunday, March 23rd, at which Brother Harry Tuck (a previous employer of Brother Fogg's) spoke and paid tribute to the departed. Brother John Woodhead and Elder Ralph Burton also spoke.

Brother Fogg was serving in the Royal Navy at the time of his death

An Interview With David Whitmer In 1883

IT is worthy of historic mention that the poem below was read and approved by David Whitmer. At a subsequent visit by the author, shortly before David's death, in the presence of his grandson, now the custodian of the manuscript of the Book of Mormon, and other relics, he expressed much pleasure and satisfaction in the receipt and reading of said poem, and accepted and acknowledged it as authentic in its entirety. James H. Hart died in 1906.

I met an aged man the other day,
In Richmond, Missouri, in County Ray;
His step was feeble, but his eye was bright,
And in it beamed intelligence and light.

He was a living witness with eleven,
Of ministrations from the courts of Heaven;
Ten of said witnesses have passed away,
And he has now but little time to stay.

Three score and ten have bleached his aged head,
His Prophet friends lie numbered with the dead;
He, on Missouri's battle field, alone,
Was left to grapple with the dread cyclone.

It swept away his home, but left intact
The room, and box, with Nephite records packed,
And finished up its sacrilegious raid,
Within the old graveyard, among the dead.

It ruthlessly destroyed the tombs, which care,
Of sympathetic friends, erected there;
And recklessly tore up the very ground,
Where Oliver's remains might once be found.

Give me the quiet valleys of the West,
Of all the broad domain, in which to rest;
For there the righteous may escape the rod
Of retribution, from Almighty God.

"Pray, is it true," I asked, "that you have been
With heavenly messengers, and have seen
The records, called the plates of brass and gold,
Of which Moroni, in his book, has told?

"'Tis said, you saw an angel from on high,
While other witnesses were standing by,
And that the messenger commanded you,
To testify that this strange work is true.

"Not questioning your statement that I've read,
Or what the other witnesses have said;
Yet I would like to know from you direct,
If we have read, or heard, these things correct?"

He lifted up his voice, and thus replied:
"My written statement I have ne'er denied,
I saw the angel, and I heard his voice,
And wondrous things, that made my heart rejoice.

"This interview was sought with earnest prayer,
The Prophet and three witnesses were there,
But Martin, conscience-struck, declined to stay,
And wandered off alone, to watch and pray.

"I do not know the angel's rank, or name,
Who on this great and glorious mission came.
I know that he was clothed with power and might,
And was surrounded with effulgent light.

"No tongue can tell the glory and the power
That was revealed to us in that blest hour;
The plates of brass and gold the angel took,
And placed before us like an open book.

"We saw the fine engravings on them, too,
And heard the voice declare the book is true;
No power on earth could from our minds efface
The glorious visions of this trysting place.

"We've done, as then commanded we should do,
And testified the 'Mormon Book' is true;
And was translated by the power given
The Prophet Joseph, by the God of Heaven.

"Thousands of people have been here to see
The 'copy' Oliver has left with me:
The characters, moreover, Martin took,
Professor Anthon—words of sacred book.

"Some visit me, who Mormonism hate;
Some ranking low, and some of high estate;
I tell them all, as now I say to you,
The Book of Mormon is of God, and true.

"In yonder room I have preserved with care,
The printer's copy, and the words so rare;
The very words from Nephi's sacred book
That Martin to Professor Anthon took.

"If this be not the truth, there is no truth;
And I have been mistaken from my youth;
If I'm mistaken, you may know from thence,
That there's no God, no law, no life, no sense.

"I know there is a God—I've heard His voice,
And in His power and truth do still rejoice;
Though fools may ridicule and laugh today,
They yet shall know the truth of what I say.

"I've suffered persecution at the hands
Of hireling preachers, and their Christian bands;
I've braved their hatred, and have them withstood,
While thirsting for the youthful Prophet's blood.

"They came, four hundred strong, with visage bold,
And said, 'Deny this story you have told;
And by our sacred honour, we'll engage
To save you from the mob's infuriate rage.'

"A mighty power came on me, and I spake
In words that made the guilty mobbers quake;
And trembling seized the surging crowd and fear,
But left unharmed, I felt that God was near."

Thus spake the aged witness, of the way
The Lord commenced his work in this our day;
If men will not believe what God hath said,
They'll not believe should one rise from the dead.

Here was a man who in his youth, amazed,
Upon a messenger of Heaven gazed;
Presenting plates of rich and varied size,
That filled his soul with wonder and surprise

Not only he, but there were others, ten,
All truthful, brave and honourable men;
With same integrity, have ever told,
That they had seen the sacred plates of gold.

I asked a Gentile Lawyer if he knew
These witnesses, as honest men, and true;
"Well, yes," said he, "they're honest as the day,
And I can vouch for every word they say.

"What David Whitmer says, the people know
May be regarded as precisely so;
He's not a man to shade the truth or lie,
But on his word you safely may rely.

"And Mr. Cowdery, I have known him, too;
More truthful man than he I never knew;
And as a Lawyer, he was shrewd and bright,
And always made an honourable fight."

"Think you that Joseph Smith could them deceive,
By forging plates could make these men believe
That they had seen an angel of the Lord,
And make them perjurers, with one accord?

"Those men were model citizens," said he,
"Men of sound judgment, honest, brave and free;
Men who believed that Joseph Smith was right,
And willing for his cause to boldly fight."

I asked a Gentile Doctor, and was told
That David Whitmer's word was good as gold.
That "Cowdery" was fairly idolized!
Their names would ever be immortalized.

"Although it's all a mystery to me,
I know that they were true, as men can be,
I'd stake upon their word my soul, my life,
So would his daughter, my beloved wife.

"I seldom hear the so-called Christians preach,
They nothing know, can therefore nothing teach.
My wife has told me more of truth and God,
Than taught by preachers in their grand Synod."

I interviewed an aged woman there,
The doctor's guest, moreover his belle-mere.*
In youthful days Miss Whitmer was her name,
Now Mrs. Cowdery, of historic fame.

Nobility was stamped upon her face,
Like royal signet of her father's race;
And David's lineaments were plainly there,
But moulded, it may be, with greater care.

She talked of thrilling scenes of early life,
When Oliver and she were man and wife;
When youthful prophets strove with all their might,
To spread abroad the Gospel's glorious light.

"I know," she said, "this work will never fail,
Though all the nations may its friends assail,
'Tis come, as I have heard the prophets say,
And ever stand, though Earth may pass away."

Such is the substance of an interview
That tends to show this mighty work is true;
And being true, 'tis folly to oppose
The unseen power by which the Kingdom grows.

Some States have spent against it, rage and fury,
Despoiled its people without judge or jury,
And forced them in the mountain vales to hide,
And trust in Him, who doth His people guide.

'Twas not the province of poor, erring man,
To formulate this great and glorious plan;
Nor is it in the power of man to stay
Its onward progress or block up its way.

* Mother-in-law. —James H. Hart, Idaho.

Mission Genealogical Message

WILL all District and Branch Committees please send in a report of the progress of the work in the districts and branches under their care?

Please give names and addresses of the officers appointed; these can be given in the form of an item for insertion in the "Star."

The first Sunday in the months of April, June, August, October, and December, will be devoted to Genealogical work and special programmes will be issued for these services. By attention to the preparation of these programmes, the spirit of the work will be engendered in the hearts of the Saints.

Note Regarding Temple Sheets.

All Temple Sheets should be sent to the Mission Office for checking and also that they may be sent to the Index Bureau by Air Mail, this being the safest way of sending these sheets across the water. Saints should seek to take advantage of the Welfare Scheme in operation in the Stakes of Zion. This necessitates the sum of 2/- being sent with every Baptism and Endowment to be performed in the Temple. One of the aged workers who will act as proxy for the work, will then receive this money for their time and labour. The work will also be performed much quicker than by sending it on the **Community List.**

If you have any friends or relatives who will be willing to act as proxies for your work , please submit names and addresses when the sheets are sent to the office; the intending proxies will then be notified when the work reaches the Index Bureau in Zion.

—MISSION GENEALOGICAL COMMITTEE.

★

"A MARVELLOUS WORK AND A WONDER"

(Continued from page 212)

wonder, evidence that the present President of this Church has been divinely called as God's mouthpiece and prophet unto this people. Do we need these evidences? If so, we should make use of them and let them have their influence upon our minds, at least to lead us to a careful and thorough investigation of the Gospel of Jesus Christ, as it is preached today.

This could not be accomplished, of course, by the leadership of the Church alone. It involves the faithfulness and integrity of the membership of the Church.

DUTY OF MEMBERSHIP OF THE CHURCH

So this is the work of God, and it will go on, until God's purposes have been fully accomplished in the earth. It is for us as members of the Church to do our duty and to stand in holy places and watch the judgments of God go by. This we will do if we have the right spirit and are living our religion without any fear or trembling on our part, for we know that God will take care of His own.

From the Mission Field

ASSIGNMENTS

Sister Ruth Williams of the Chiswick Branch, London District, was set apart on Sunday, March 23rd, by Elder James R. Cunningham of the Mission Presidency as a full-time Missionary and has been assigned to labour in the Birmingham District.

APPOINTMENTS

Sister Effie May Bettridge of the Hucknall Branch, Nottingham District, was set apart as a full-time Missionary on Sunday, March 23rd, by President Andre K. Anastasiou. She has been appointed to succeed Sister Isabella MacDonald as Correspondence Secretary to the Mission President.

TRANSFERS.

Elder William W. France was transferred from the Mission Offices on Monday, March 24th, where he has been working as Manager of the Bookstore, and has been assigned to labour in the Scottish District.

Sister Isabella MacDonald, who has been acting as Correspondence Secretary to the Mission President for a short time past, was transferred to the field on Monday, March 24th, and is now labouring in the Newcastle District.

Sister Agnes Gillespie has been transferred from the Newcastle District to the Birmingham District, where she will labour in company with Sister Williams.

★

DOINGS IN THE DISTRICTS

Leeds

Batley Branch M.I.A. held a Gold and Green social on Saturday, March 22nd, under the direction of Sisters Clara Clegg and Lucy Ripley of the Y.W.M.I.A. The programme consisted of community singing, games and dancing, with an interval for refreshments. The proceeds were devoted to the Soldiers' Comforts Fund inaugurated by the Relief Society of the District.

A concert, given by the "Cabaret Follies," was presented in the Bradford Chapel on Saturday, March 1st. It was well attended and all enjoyed a most entertaining evening. Profits were given to the Soldiers' Comfort Fund.

President Herbert Walker of the Leeds District, accepted an invitation to speak at the Holme Lane Congregational Church, before the Brotherhood, on March 16th. His subject was "Pre-existence," and the talk was well received.

Newcastle

On Sunday, March 16th, the records of the Guisboro' Branch were transferred to the Middlesbrough Branch and the Presidency of the Middlesbrough Branch was re-organised as follows: Brother Sidney Featherstone was sustained as Branch President with Brother Harland as First Counsellor and Brother Miller as Branch Clerk. Auxiliary organisations were organised as follows: Relief Society, Sister Featherstone was sustained as President, Sister Harland as First Counsellor and Sister Miller as Secretary; Sunday School, Sister Maud Elliott as Superintendent, Brother Derek Harland as First Assistant and Sister Delsa Harland as Secretary.

★

AND FINALLY, A LITTLE HUMOUR . . .

THE WOMEN

"She told me that you told her what I told you not to tell her."
"The mean thing! I told her not to tell you I told her."
"Well, don't tell her I told you that she told me."

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
L. D. S. Hall,
Over 9, Church St.

Airdrie:
L. D. S. Hall,
40, Hallcraig Street.

Aldershot:
19, Edward Street.

Barnsley:
Arcade Buildings.

Batley:
L. D. S. Hall,
Well Lane.

Belfast:
121, Victoria Street.

Birmingham:
L. D. S. Chapel,
23, Booth Street,
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Bradford:
L. D. S. Chapel,
Woodlands Street,
off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall,
Zion Road,
off Clarence Road.

Burnley:
L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel,
15, Broad Street.

Clayton:
L.D.S. Hall,
Gordon Street.

Derby:
Unity Hall.

Doncaster:
L. D. S. Hall,
Trafford Street.

Dublin:
L. D. S. Hall,
8, Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4b, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side,
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L. D. S Hall,
back of 13, Church St.

Halifax:
13, Byron Street,
Hansen Lane,

Hanham:
20, Northfield Ave.

Hucknall:
Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane,
S.W.12.
57, King Alfred's Ave.,
Catford.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street

Manchester:
L. D. S. Hall,
88, Clarendon Road,
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
off Linthorpe Road.

Nelson:
L. D. S. Hall,
10, Hibson Road.

Northampton:
L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road,
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street.

Preston, Lancs.:
L. D. S. Hall,
44, Avenham Street,
off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff Street.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
L. D. S. Hall,
100, Main Street.

South Shields:
L. D. S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
nr. L.M.S. Station,
Wolverhampton.

St. Albans:
49, Spencer Street

Stroud:
Harley Wood,
Nailsworth.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road

Varteg:
Memorial Hall

West Hartlepool:
L. D. S. Chapel
7, Osborne Road

Wigan:
L. and Y. Station

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